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WEEKLY REVIEW.

—An officer of the Public Works Department speaking at the Bishop of Calcutta's recent visitation at Allahabad said that throughout Kumaon, during the rule and since the decease of Sir H. Ramsay, no Sunday work had been done by labourers in the employ of the Department.

—"Indian Public Opinion," writes a furious letter to a contemporary on the semi-gumless stamp nuisance. He says that he has a friend who *pins* his stamps on. This is not a bad idea. Why do not the Postal authorities employ a few dozen coolies and re-gum all the stamps they have in stock, without waiting for fresh ones from the contractors in England? Gum is cheap enough, and coolies' wages are not high.

—In looking over an Indian cemetery-register the other day, we were surprised to see the cause of death of a certain European put down as "Alcoholism." Persons who die from the effects of drink in this country are usually credited with having had "fever" or "cholera." On referring to the "rank or profession" column our surprise at the honesty of the doctor ceased, for the deceased was entered as a "pauper." This is not the first time in the history of the world when the truth has been told about a pauper whilst suppressed with regard to richer delinquents.

—"Can a saint die drunk?" is the startling question which heads an editorial note in the *India Watchman*. Its editor has often an unconventional way of expressing himself, but he not unfrequently puts his finger upon weaknesses in Christian practice which require very serious attention. After his remarkable question in this instance, he quotes the case of a well-known preacher, a total abstainer, who died in a state of intoxication through the administration of alcohol as a medicine, Upon enquiry, we have reason to believe that such cases are commoner in India than the uninformed reader would suppose. The sadness of the facts are not lessened by the knowledge that the alcohol was given under the orders of Christian physicians, including Christian missionary physicians.

—The editor of the *India Watchman* remarks—"Do the advocates of alcoholic medication quote these death cases? Oh, no! Do they quote the many whom the Lord raises up from near the grave without their deadly poison? Oh, no! Only those who live through the ordeal, surviving the combined power of disease and alcohol, are paraded to prove that theory. Alas for that ruinous theory and its votaries; they will have much to answer for in the day of retribution upon the sins of mankind."

—Those who are acquainted with the history of the medical art, know that it has its fashions, which come in and go out much like fashions in wearing apparel, and are sometimes about as sensible as those. This fickleness is largely due to the disregard of the laws of health as revealed in the Bible. We are thankful to believe that the theory that alcohol is useful as medicine has begun to decline. The experience of Dr. John Singleton, of Melbourne, among others, a sketch of whose long life of Christian philanthropy is given in *The Christian* of Feb. 1st, is a notable illustration of the success that can be attained by a medical practitioner without the use of alcohol. In his professional career of nearly sixty years he has successfully avoided the use of intoxicants as medicines. The statistics of Temperance Hospitals in England and America point in the same direction. One of the chief causes of this evil of the use of alcohol as a medicine is the not unnatural unquestioning acceptance by medical students of the teaching of their College text-books, which they are either too busy or not courageous and independent enough to revise for themselves in after life. We are hopeful that this lack of courage will not be found to characterise Christian physicans in India, now that the matter is being brought plainly before them.

—Commenting upon the great fund being got up in London for the famine now raging in China, the *Christian Commonwealth* says,

The benevolence of the English people is really so proverbial that it is generally supposed to be inexhaustible. Directly any disaster is heard of or even threatened, wherever the locality may be, it is supposed to be obligatory on the Lord Mayor of London to call upon the British public to rush to the relief of the distressed district, which is perhaps on the other side of the globe. It is certainly to the great credit of the British people that they have so acted during generations past, and continue so to act, that they are regarded as the almoners of the world. It does not matter whether it is a great fire in Chicago, a flood in Germany, or a famine in Asia that constitutes the call for human kindness. There are thousands of hearts in England ready to respond.

When we consider that the English people are descended from nations of pirates and robbers, their hands against every man, and every man's hands against theirs, this transformation stands out as a remarkable illustration of the influence of the Christian religion upon national character.

—One of the most God-defying events of recent years took place in London on the 3rd ult. The proprietor of the *New York Herald* has been publishing a London daily edition for some time past, which has had but small sale except amongst American visitors. He has therefore started publishing it on seven days a week, which is a totally new, and very unwelcome, feature in English life. This is how the Monday edition of the same paper describes that which took place,

London had a sensation yesterday. It was the appearance of *The New York Herald* newsboys in cabs flying over the city selling the Sunday edition on all the great thoroughfares as fast as they could hand out the papers and "make change." Piccadilly, Oxford street, Pall Mall, and the aristocratic districts around the clubs and big hotels were musical with the cries of the busy lads. And there was a good demand during the entire day. Bundles of Sunday *Heralds* were "closed out" in a very short time, and the cabs sent back for more papers.

The proprietor professes to be indignant at the opposition to having "a live journal published every day in the week, and sold on Sunday the same as any other day." Describing the scene in front of the *Herald* office, which "attracted crowds of spectators to the neighbourhood," it says:—

A line of cabs stretched away on either hand, each awaiting its newsboy with his bundle. With a crack of the whip and a "whirl," the cabs dashed away, carrying the newsboys to their various routes, so that the entire city was in the hands of the *Herald* newsboys in a very short time. During the afternoon, *Herald* representatives visited the routes in different parts of the city, and found the sale of papers still going on, as was the case earlier in the day. This was particularly true in Piccadilly, near the clubs and hotels, while at the great railway stations the boys did a wholesale business as the trains came in."

All the religious papers are furious, with a Godly fury, upon the subject. In England half-a-dozen men with sufficient moral courage, at the expense of a few shillings can put this gigantic evil down. There are Acts of Parliament by which men like James Gordon Bennett, the proprietor of the *New York Herald* can be speedily punished. It is note-worthy that the greatest sale of papers was round the clubs and in Piccadilly, Oxford Street and Pall Mall. The persons who haunt those districts are notoously the greatest Sabbath-breakers in London, the aristocratic Sunday garden-parties and afternoon theatricals being specially outrageous of late. The Sunday travellers at the Railway-Stations seem to have been the only other good customers. We believe that the flame of righteous indignation which has begun to burn, will not only destroy the Sunday edition of the *New York Herald*, but will also greatly purify the Sabbath atmosphere of London in other directions.

—The Archbishop of Canterbury and the Bishop of London have sent a strong protest to the London papers against the action of the proprietor of the London edition of the *New Yorh Herald* in bringing out a Sunday issue.

—The *Rock*, Church of England newspaper, gives an account of the origin of the term "lord" as applied to Bishops. It points out that under the old feudal laws the English bishops were "barons of the land," and hence as land-holders they were called "lords." We have the same term in the word "land-lord," for one who lets out houses or land for rent. A butcher, or a baker, or a bishop who owned land,

would be equally a "lord" in that sense. So that apparently, in the first instance, the term "lord" was applied to bishops in consequence of their letting land on rent, and not in defiance of Christ's express command, "neither be ye called masters [or lords]: for one is your Master [or Lord], even Christ." But the *Rock* goes on to point out that whatever excuse there may have been in the early days of church-history for calling an *English* bishop a "lord," there is no possible excuse in the nineteenth century for "thrusting the title 'Lord'" on the Bishop of Calcutta and other Indian and Colonial Bishops.

—It is a note-worthy and interesting fact that the Unitarian and Universalist churches in the United States in the year 1850 numbered 1315, but that this number has been reduced to 1289 in 1886, in spite of the enormous increase of population. The number of evangelical churches, on the contrary, has nearly trebled, from 43,072 in 1850 to 112,744 in 1886. Comparing the periods 1850-70 and 1870-86, the rate of increase of the Romanist clergy in the United States has declined 50 per cent, whilst the rate of increase of the evangelical Protestant clergy has risen 66 per cent. All this is in spite of the fact that the Roman Catholic countries of Europe are pouring their emigrants by scores of thousands into the United States.

—The *English Mail* says, "The agitation against the opium traffic is about to be renewed by the Society of Friends. A representative meeting has just appointed a Committee to bring the subject before other Churches."

—The Christian papers of England are taking up in earnest the question of the Indian Opium trade with China. The *Christian Commonwealth* in reporting a visit to one of the Chinese Opium-dens which as a judgment of God have been established in the East End of London says :—

Verily it is a fact beyond dispute that opium smoking destroys all vital energies, shatters the nerves, emaciates the body, weakens the brain, predisposes to disease, and undermines the manhood for succeeding generations. Exceeding all this, the shameful truth was thrown at us as we left the dens, "the English sent out the opium." Most iniquitous and overwhelming is the thought. We are sending out to China from our Indian coasts over 100,000 chests a year of this vile poison for the sake of the paltry revenue it yields. This is indeed blood money, and every noble-hearted, free-thinking, and benevolent man and woman who reads this personal experience ought to blush with shame and use their utmost endeavours to wipe out for ever the foulest stain that has ever marred the British name. In 1877, a Chinese Anti-Opium Society at Canton, expostulating with British subjects about our opium trade, wrote :—"The New Testament says, again, 'Whatsoever ye would that men should do unto you, do ye even so unto them.' Is it possible that this instruction of the Saviour has never yet reached the ear of your honoured country?"

—A CONTRIBUTOR writes—It is sad that the habit of using opium, in various forms, is growing in the United States of America. The time is fast approaching when the Christian Church will have to face the whole question of intoxicating and narcotic drugs. The Salvation Army in India make all their Native and European converts, before they can become "soldiers," sign a pledge against alcohol, tobacco, opium, haschish, bhang or any other intoxicating or narcotic drug. Total abstinence from alcohol is not sufficient. India is a very temperate country as far as alcohol is concerned, except in the neighbourhood of Government drink-shops and distilleries, but with regard to other drugs, India is one of the most drunken countries in the world. Alcohol is not in itself the root of all evil as some non-Christian teetotallers would seem to imply. The root of all evil is the attempt to quench the thirst of the human heart for happiness in anything else but Christ, and along with the demand that all narcotic and intoxicating drugs shall be banished from the Christian Church must be sung the Gospel Temperance song—

Now none but Christ can satisfy,
None other Name for me.
There's love, and life, and lasting joy,
Lord Jesus, found in Thee.

—READERS of Bishop Taylor's "Seven Years Street preaching in San Francisco" will see the extreme contrast of the state of things in that city now, and thirty years ago. Then, it was the hardest work possible to gather together a little Church. To-day Dwight L. Moody is addressing vast audiences of six thousand. A San Francisco correspondent writing to the *Christian* says—

On Sabbath morning, January 6, Mr. D. L. Moody commenced special services in this city. For many weeks previous great preparations were made. This earnest work, combined with prayer going up daily for a rich blessing, and backed by the co-operation of the different churches, is already bearing fruit. Over a thousand people were turned away on the first evening, the enormous pavilion seated for 6000 being packed. The interest has been kept up; every night sees the doors closed and many turned away unable to gain admittance. The work in the inquiry-room has grown to such an extent that the workers are unable to go in until after Mr. Moody has addressed the seekers, because there are so many desiring to know the way of life. Little over a week has passed. The Bible-readings have been moved from a large Church to the largest in the city, in order to accommodate those who come every afternoon to hear the Word of God. The Churches—nay, the whole city, seems to be aroused. Mr. Moody's mission will be followed by one under Mr. Sam Jones. The Christians are praying and working, and who knows but that the name "Wicked City," which has so long been coupled with that of San Francisco, may be changed to "City where God dwells."

There is a great similarity between San Francisco and Bombay. Both have great polyglot populations, and both have been centres of exceeding wickedness. It is only a year ago that there were five hundred harlots, licensed by the Indian Government, in Bombay. May we not hope to see the time when there will be five hundred Churches. Let every Christian pray and work for it.

—SOME portions of the Indian police force seem to exist for the purpose of aiding criminals. Readers of *The Bombay Guardian* will remember the heartless swindles of "David King" of Allahabad. The sequel is thus told in the Calcutta *Statesman* of the 23rd instant :—

The following particulars respecting David King's stay at and departure from Calcutta have been placed at our disposal by the Calcutta police :—"Received information that a man answering the description of David King, whose swindles at Allahabad had been reported in the daily papers, had lately come to Calcutta, and was endeavouring to go out of the country. Having received no notice of this man's movements from the Allahabad police, and thinking it likely he might be 'wanted' there, a telegram was sent to the district superintendent of police, Allahabad, asking for King's description. A reply was received on the 29th January, and finding that the description given answered that of the person under surveillance, again wired to the Allahabad police on the same day saying 'King is here—is he wanted?' to which they replied, 'No; case is pending here against King.' On receipt of this no further action was taken, except to watch the man's movements. He shipped as a steward on the S.S. *Inchlonga*, and left on that steamer for England on the 12th February. On the 13th a warrant was received from Allahabad *by post* for King's arrest, with an order for his arrest he being on bail for Rs. 200. The accused having already left, the papers were returned. King's whereabouts were duly notified to the Allahabad police on the 29th January, but the warrant for his arrest was not despatched by the Allahabad police till the 11th February."

—THE result of the prosecution of the Rev. A. W. Bailey, the Church Missionary Society's representative at Kotegurh, is another striking instance, first, of the corrupt state of certain sections of Anglo-Indian society and official life, and, second, of the great need of mission work amongst these neglected classes. From the judgment of the Magistrate of Simla, Captain F. Egerton, it appears that a planter named F. E. Wallace decoyed away the eldest child of a Christian widow, belonging to Mr. Bailey's mission, and that Mr. Bailey, immediately on hearing of it, went, with the widowed mother, to attempt to rescue the girl, and was thereupon summoned by the man Wallace for "criminal trespass" and defamation of character! The case came before the above Captain F. W. Egerton, who in his judgment says, "Mr. Bailey has *only* (mark the word "only") succeeded in showing that Mr. Wallace keeps a mistress, and that he has given *nautches* to his friends on some occasions." Mr. Bailey offered this evidence in justification of calling Mr. Wallace a *Badmash* (Hindustani for "scoundrel.") Captain Egerton showed his bias in favour of Wallace throughout and commenting upon this says, Mr. Bailey "has failed miserably in blackening the character and blasting the reputation of Mr. Wallace," and fined Mr. Bailey Rs. 750 or three months' imprisonment. This is the case which the *Pioneer* sneeringly calls "another Patna case." It is unnecessary to enquire further into the morals of Captain Egerton, Magistrate at Simla, and of Mr. G. M. Chesney, editor of the Government organ, the *Pioneer*, if they consider that the keeping of a mistress does not blacken a man's character.

—THE *Dawn* (London), edited by Mrs. Josephine E. Butler, remarks thus upon the Patna case, to which it devotes nearly three pages and a half :—

The heart of every mother and of every manly man will be stirred in reading this recital. Though already published elsewhere, I give it in full, as it cannot be too widely made known. God prosper Mr. Dyer and his confederates in their work; and may they be assured that they have kindled a flame of righteous indignation in England which will in God's own time, work woe for the miscreants—official and other—who torture and murder the defenceless and think that God does not see it!

—IN a circular letter to the auxiliaries of the Worlds' Woman's Christian Temperance Union, Miss Frances E. Willard calls attention to the fact that it is decided to keep the last Sunday in April of this year as the anniversary day of this grand organisation. She asks that her friends should

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on that day try to secure a temperance sermon in the morning, a short speech in the Sunday-School and a popular Gospel temperance meeting in the evening. In all these let the origin, history and progress of the World's W. C. T. U. be told, with special reference to the needs of the work, and let the World's W. C. T. U. Petition against legalising the sale of alcoholic beverages and opium be explained and circulated. The motto "for God and home and Native land" of the American W. C. T. U., has been changed for the World's W. C. T. U. to "God, and Home, and humanity." Miss Willard concludes her letter of greeting, information, and advice as follows:—"God be with you, beloved sisters, one and all, the whole wide, generous world around, and help us each to wind around it the pure and peaceful emblem of that white ribbon that shall yet be the badge of the Millennial Day when Christ Himself shall rule and Love shall be victorious. With warm affection and unclouded faith, I am yours for that day."

—The same circular says that Mrs. Leavitt is probably in South Africa by this time; Miss Ackerman on her way to Australia and Japan; Miss Gray in Scandinavia and Mrs. Mary A. Woodbridge, American Secretary of World's W. C. T. U. will (D. V.) visit England in the spring, attending the annual meeting of the British Women's Temperance Association, of which Mrs. Margaret Bright Lucas is President.

—The editor of *Anti-Caste* speaking of the remains of slavery in the Southern States of America says—

Upon the statute books of almost every Southern State are laws making marriage between coloured and white persons a criminal offence, punishable by enormous fines, or long terms of penal servitude in the notorious chain gangs, and in the mines; so keenly alive are the ex-slaveholders to the fact that without rigorous adherence to a system of Caste they are powerless to keep the coloured people in subjection. What untold wrong to the women of the poorer and weaker race this prohibition of honourable marriage fosters, it is needless to say.

It should be noted that three-quarters of the "blacks" of the United States are really mulattos and quadroons, and are thus the offspring of illegitimate unions.

—The Administration Report of the Madras Presidency, just published, shows that half the children born die before they are one year old. There were 35,000 prosecutions for sanitary offences, in the past year, without producing, says the *Madras Mail*, the smallest apparent effect. The fact of the matter is that cleanliness is one of the fruits of godliness, and cannot be obtained in any widespread degree, except by the extension of the Gospel.

—Twenty-five years ago Mr. Quintin Hogg, a London Christian philanthropist, began his work amongst young men in "a dry corner of the Adelphi arches, with two ragged boys, and a candle stuck in a bottle." To-day he has round about him, studying God's Word every Sunday afternoon nearly one thousand young men. They meet, not in the dark Adelphi arches, but in a capacious hall. Let us never despise the day of small things.

—"He who waits to do a great deal at once will never do anything."

GOOD NEWS FOR INDIAN FACTORY WORKERS.

Lord Cross has asked the Viceroy of India "to enquire into the Indian Factory Acts, with a view to amending them." The Lancashire mill-owners (for selfish reasons mainly, no doubt), have been agitating him upon the subject, and he was understood to say in a speech at Oldham, that he intended to introduce the English Factory Act into India. He now denies that he intends to introduce the whole of it, but probably the one day's rest in seven clause will be insisted upon for the operatives. It is to be remembered that just Factory Acts have, in the past, been carried through the clashing of selfish interests. When the Corn Laws were repealed, the Conservative land-owners, in revenge, supported Lord Ashley's (afterwards the Earl of Shaftesbury) Factory Act in a body. John Bright who had advocated the repeal of the Corn Laws in the interests of the common people, bitterly opposed the Factory Act, and in the most short-sighted manner said that it would ruin the trade of England, &c., &c., through the competition with the much longer hours of the American mills. But John Bright was wrong, entirely wrong. There are millions more spindles in England to-day than when the Factory Acts were passed. And the fears of the opponents of an amended Indian Factory Act are groundless too. The universal witness of history proves that if the workers have one day's rest in seven, they will do more and better work in the six days, than they used to do in the seven. It always pays in the end to keep God's Law.

NOVEL READING IN INDIA.

"Is novel reading more prejudicial or beneficial to society?" was the subject of discussion at the last monthly meeting of the Literary Association in connection with the Free Church of Scotland, Bombay. The Association decided by a majority of four votes that more harm than good is done by novel reading.

Some remarks of the *California Advocate* are well worth pondering by mothers of sons, and daughters too, who reside in India. The unutterable trash on the railway bookstalls and in most of the European stores in this country, makes the advice of the editor as necessary for India as for California. He says:—

A youth brought up on novels is pretty sure to have an overstimulated imagination and no common-sense. To walk up the steps of marble palaces and to come into contact with heroes and heroines of phenomenal virtues and vices, is apt to unfit a boy for splitting wood for the kitchen stove or doing work about the house. After spending the evening in consuming the dime novel, and breathlessly following the fortunes of women with saintly faces and men with overgrown moustaches, every-day life seems a bit insipid, and it becomes hard to crawl out of bed at 5 o'clock in the morning, with the mercury at zero, and go to the office to sweep the floor for 2.50 dollars a week. What our boys need is less spice and more roast beef. Good, solid reading, which makes them feel that they are in their glory when they are burnishing the brass on the shop-door because it is the first step in the upward climb, is what they ought to have.

In a climate like India, boy novel-readers are likely to be tenfold more lazy and unpractical than in England or America.

ANGLO-INDIAN EVANGELIZATION SOCIETY.

The Rev. Isaac F. Row, the Secretary of this useful Society, is removing from Mazagon, Bombay, to 16, Khaun Road, Poona, where letters should be addressed to him after March 1st. He has lately been preaching at various Churches in Bombay on behalf of the Society. Last Sunday evening he was at the Grant Road Methodist Episcopal Church.

"Where there is God's work to be done, there is God to do it."

WORTHY OF IMITATION.

A Worker's Band has been formed in connection with the Grant Road Methodist Church, Bombay. Each member of the Band pledges himself to do some definite work for Christ, such as visiting from house to house in an allotted district of the city; inviting the children who are not under Sabbath instruction to the Sabbath School; distributing tracts; reporting to the pastor the names and addresses of those who are willing to receive a call from him; seeking out strangers attending the services and welcoming them; and in all ways endeavouring to extend the kingdom of Christ. Doubtless new lines of usefulness will suggest themselves as the work goes on. The influence of the Band begins to be felt already. Many should join it.

JOHN ARCHDALE—A MODEL CHRISTIAN RULER.

The conduct of John Archdale, when Governor of Carolina in 1695, is one of the many illustrious examples of the moral force which attends the practice of a policy of peace. The colony had been granted by Charles II., in 1663, to eight English noblemen. It received a constitution from John Locke, by which a hereditary nobility was created, but this ill-fated "Grand Model" during its brief life of twenty years only produced friction between the proprietors and the colonists. The early years of the colony were years of confusion. The Indians were over-reached in trade, and kidnapped to the West Indies; the colonists connived at privateering expeditions against the Spaniards, till the two peoples came to feel a rooted animosity to one another, and factions and jealousies sprang up between the different sets of colonists. At length affairs reached such a pass that the Governor wrote to England that "it was impossible to settle the country, except a Proprietor himself was sent over with full power to heal their grievances."

John Archdale was sent. Like William Penn, he was a member of the Society of Friends, and, like him, his adoption of Quakerism seems to have separated him from his family. He was probably chosen for the difficult position owing to the success with which he had governed North Carolina in 1687, during an absence of the Governor Sothell, who was a brother proprietor and an ambitious, unscrupulous man. A letter written at that time to George Fox shows the earnest spirit in which he strove to bring about peace. "The country produces plentifully all things necessary for the life of man, with as little labour as any I have known; it wants only industrious people, fearing God. . . . I hope I shall have the country at peace with all the Indians and one with another. The people are very fearful of falling into some trouble again if I should leave them before my brother Sothell returns, which makes my stay the longer. Some of the Indians near me are so civilised as to come into English habits, and have cattle of their own; and I look upon their outward civilising as a good preparation for the Gospel, which God in His season without doubt will cause to dawn among them. I wish all that had it had been faithful, then had the day broken forth in its splendour as it began."

This man, with his love of peace and his desire for the welfare of the Indians, was well fitted to calm the turbulence of the colonists. He reached Charlestown in August, 1695, with almost unlimited powers, and every faction at once applied itself to him in hopes of relief. He appeased them with kind and gentle words, and as soon as possible summoned the Assembly and addressed it in a conciliatory tone. After a long session all matters were settled amicably, owing to the wise concessions made by the Governor. Forgiveness of certain debts, careful inquiry into cases of individual grievance, the selection of a council from among the citizens most trusted by the people, these were some of Archdale's wise measures. Of the

hostile Indians he made warm friends. Magistrates were appointed for hearing disputes between them and the settlers, and his efforts to protect them against insults and to establish fair trade with them met with considerable success. Even the Spaniards at St. Augustine, in Florida, gratefully acknowledged his justice and kindness to some Christian Indians under their protection, who had been captured by another tribe and brought to Charlestown for sale to the traders of Jamaica and Barbados. This he prevented, considering it an atrocious crime to sell Christians of any denomination. Archdale's friendliness to the Spaniards was soon after repaid by the kindness with which, in 1667, a party of shipwrecked Friends was treated at St. Augustine.

At home, the only unsettled difficulty related to the Huguenots, who formed a large body among the colonists. Archdale wished to allow them all the privileges of British subjects, but was obliged to waive the question rather than disoblige the bulk of the British settlers.

Having thus accomplished all his objects, he returned to England at the close of 1696, amidst the gratitude of the colonists, leaving the government in the hands of Joseph Blake, who, during the four remaining years of the century, ruled quietly and well over the now prospering settlements.

We know very little more of John Archdale. Having settled at Chipping Wycombe, in Buckinghamshire, he became so popular with his neighbours that he was elected by them to Parliament in 1698 without any solicitation on his part. His strength of principle showed itself in his refusal to take the oath, and in consequence his election was annulled. In 1707 he published a quarto volume containing a description of Carolina, "with several remarkable passages of Divine providence during my time."

Such is the scanty record of a most useful life. John Archdale did not seek for fame or power. The greater part of his life was probably spent in the ordinary round of his daily duties as a country gentleman. And yet when the occasion demanded he proved himself, in the words of the historian Bryant, "a wise, moderate, liberal, and far-seeing man."

He is happy above many who take a more brilliant place upon the page of history, observes *Messiah's Kingdom*, for our memory of him is associated only with words of kindness and deeds of peace. His unobtrusive but fruitful life emphasises the lines—

In life's small things be resolute and great
To keep thy spirit trained; thou know'st not when God
Thy measure takes, or when He'll say to thee,
"I find thee worthy; do this deed for Me."

THE GUJERATHI NEW TESTAMENT.

The eighth version of the Gujerathi New Testament has just been published by the Bombay Auxiliary Bible Society. We are glad to see that an attempt has been made to make it as simple as possible. The English authorised version is in the simplest possible language. There is hardly another book in the English language that has a smaller vocabulary. Unfortunately some of the Indian translations are useless for work amongst the "common" people.

An American has accomplished the task of walking on the water of the Hudson River from Albany to New York, a distance of about 150 miles. His average progress was twenty-four miles a day. He always went with the tide. The shoes he wore are made of cedar, lined with brass. They are five feet long and a foot wide. Each is air tight, with a space in the centre for the foot. On the bottom are three fins so arranged that when the shoe moves forward they are pressed up against the bottom, and when the shoe is at rest they hang downward, like paddle wheel buckets. If persons can cross a river in shoes, fewer bridges will be required.

News of the Week.

General.

—An interesting discovery has been made in the library of Lord Spencer, at Althorp, Northampton, England. Amongst the numerous Bibles there collected, a Welsh one has been found which is a beautiful specimen of printing in 1677. It bears an inscription to the effect that it was presented to Sir Robert Clayton, Lord Mayor, 1677, in token of the exertions which he made in getting the Bible printed, whereby many hundreds of people in Wales were taught to read, and received instruction. It is signed by Tillotson and others. Tillotson was then Canon of St. Paul's, afterwards Archbishop of Canterbury.

—A Mexican lady who is one of the converts of the Salvation Army at Trinidad, Colorado, twelve miles from the border line of New Mexico, has not only been cast off by her family since her conversion, but they have gone so far as to hold mock funeral services for her.

—Mr. F. W. Crossley, director of the great English firm of Crossley Brothers, Limited, of gas engine celebrity, has been defending the Salvation Army in the columns of the London *Financial News* from the strictures of the editor. Mr. Crossley says—"Since your remarks on the finances of the Salvation Army, you have, of course, discovered that their accounts are elaborately published. But, further than this and of far more importance, may I say that I have been so satisfied with the use made of its contributions, that for a number of years past I have given far more money to the Salvation Army than to any other body? I have also known General Booth and many members of his family almost intimately, and can say that their manner of life, and the personal sacrifices of all kinds which they and other members of the Army continually make for the sake of their (often lost) fellow-creatures, are wholly opposed to the idea which you have been led to form of them. I venture to trouble you with this note, since the name of my firm may, perhaps, be sufficient to give it some importance."

—Mr. Herbert Booth, son of the General of the Salvation Army, has been nearly round the world on a Salvation tour. He appears to have kept his eyes open upon social questions. The London *War Cry* publishes a startling account by him of the opium dens of San Francisco.

—Since the English Salt Union came into existence the price of all descriptions of salt has been steadily raised, until common salt, which was selling at 3*s.* to 5*s.* per ton, is now quoted at 7*s.* to 10*s.* 6*d.* per ton. Lumps and other qualities have also been increased by 100 per cent., while some of the finer qualities have been raised 125 per cent. The foreign trade is beginning to be affected by the repeated advances which the Salt Union has put on prices. Seeing, however, that one million tons of salt are exported annually from Cheshire, the increase in prices will vastly more than compensate for any slight falling off there may be in the output. Some feeling has been aroused, too, by the way in which the Salt Union is regulating the home trade; they have drawn an imaginary line from Cardigan Bay to the Wash in Lincolnshire, and below that line the trade has been handed over to Mr. Corbett, of Stoke Prior Works, Worcestershire, while Cheshire dealers will be confined to the country north of the line.

—After receiving many reports from abroad, setting forth the disinclination of the Powers to re-open the Roman question, and the slight impression produced by the votes and addresses of Catholic Congresses and bishops, the Pope called a meeting of certain cardinals to consider the question of the Pope's independence. The meeting was somewhat animated. The Pope exhibited considerable agitation, and put an abrupt end to the sitting. When about to rise he was seen to stagger, and there was a moment of anxiety; but while being carried to his apartment the Pope came to himself, and refused to be carried further.

—The returns of accidents on Indian railways for the second quarter of 1888 have been published. The increase in the number was most marked on the Southern Mahratta Railway, where the total number rose from 24 to 134, and was due to the increased mileage consequent on the opening of the Bellary-Kistna Railway. Of the decrease of 76 in the number of accidents on the North-Western Railway, 14 occurred under "Trains running over cattle;" 29 under "disorder to engines and machinery;" 23 under "fire in train." The casualties to passengers from causes other than accidents to trains were 9 killed and 21 injured, as against 8 killed and 35 injured, while accidents to railway servants amounted to 48 killed and 153 injured. The larger number of these are attributed to carelessness on the part of the employés themselves. The total casualties from all causes numbered 136 killed and 213 injured.

—It is stated that the Delhi, Umballa, and Kalka Railway will be open for traffic by October 1890.

—A new planet has been discovered by the Nice Observatory. This has not been honoured with a name, but like so many others has been given a number. It is of the thirteenth magnitude.

—The Budget Statement of the Indian Government will probably be read in Council this year, and not published as a resolution. As the Patwari Cess Bill involves extra taxation, the Budget can, to a certain extent, be discussed when it is brought forward.

—The proceedings in the "Golden Gang" case were continued on Tuesday. Neill examined by the magistrate, admitted the thefts alleged against him, and adhered to the confession he had made before the mamlutdar at Bhusawal. In his confession the accused stated that the value of the articles he had stolen might be roughly put at Rs. 5,000.

—A London telegram dated the 25th inst., states that the evidence adduced during the past week before the Parnell Commission has been of a most important character, but frequently contradictory. Mr. Pigott asserts that he purchased letters from the Fenians. These letters he sold to Mr. Houston. Mr. Pigott, when hard up, also wrote to Archbishop Walsh offering to make revelations, and stating that he could frustrate the plot to discredit Mr. Parnell by means of forged letters. He also admits having taken heavy bribes on several occasions. He denied forging any letters, but Sir Charles Russell showed that Mr. Pigott misspelt words in the witness box, making mistaken exactly similar to those in the alleged Parnell letters. On the other hand, the phrases in these letters, are the same as phrases employed in ordinary letters from Mr. Parnell to Mr. Pigott, which are admitted to be genuine. Mr. Pigott's admissions, denials, and contradictions have been so frequent, that the public are beginning to think the *Times* case, as far as regards the letters, has collapsed.

—We hear that in Gujerat and Kathiawar the deficiency of water-supply which was apprehended is already making itself severely felt. The wells are running low from fifty miles north of Bombay, and in some places there is a prospect of entire failure. The last three monsoons were deficient, the rivers not having reached their flood height during that time. The symptoms of scarcity which are now observed are not usually noticeable till the beginning of April. The cattle are beginning to suffer, though so far no migration seems to have set in, and later on it is to be feared that there will be a great deal of mortality. The Natives in the North anticipate a very hot season and a heavy monsoon.

—A sad accident which caused the death of Arthur Pottinger, son of Major-General Pottinger, took place at Mahableshwar at the close of last week. On Friday morning the boy left home on a shooting expedition, promising to return for dinner. When night came on and he had not returned his friends began to feel alarmed for his safety, and men were sent out to search for him. The search was continued all day on Saturday and on Sunday morning

his body was discovered lying below what is known as the tiger path. The boy had fallen over the cliff and had sustained injuries which showed that death must have been instantaneous. A sepoy who was with him at the time and who also fell was found near the body badly injured and unable to move. It is supposed that the two were attempting to climb the hill and that a rock or tree by which they were holding gave way.

—A terrible railway accident, attended by very serious loss of life, occurred on Sunday morning, Feb. 3 on the line between Brussels and Luxemburg. It took place about fifteen minutes' run from Brussels. The train ran off the rails and dashed with terrific violence against the pillar of a foot-bridge, which there crosses the line, oversetting the pillar and bringing down the bridge on to the top of the forepart of the train. The wreck was appalling, partly from the tremendous shock of the collision and partly through the fall of the bridge. The engine, tender, luggage-van, and the four first carriages, which were crowded with passengers, were reduced to atoms. Help came at once from the officials and people in the neighbourhood and as soon as the news reached Brussels a relief train was despatched to the scene. No fewer than fourteen persons were taken out dead from the wreckage of the carriages, and as many as fifty injured.

—During a gale which blew in Derby, England, on Feb. 3, a sad disaster occurred at a branch barracks of the Salvation Army in that town. There were about 250 persons assembled in the upper room of a building. Just as the Captain was closing the meeting a cracking of glass was heard in the roof, and immediately afterwards the whole roof came crashing down on to the people. One-half of the floor gave way, and a large number of persons were precipitated into a workshop below. In the other half of the room the people were crushed between the roof and the floor. A dreadful panic ensued, and the cries of the injured were heard above the roaring of the gale, bringing a large number of people to the spot. Those who had gone down with the fallen floor were protected by two portions of the roofs forming an arch over them; but a stove had also fallen and set fire to the fallen *débris*, a quantity of escaped gas being also ignited. Those persons who were able to move extricated themselves with difficulty, many jumping from the windows. The people were gradually released, and it was found that about twenty were seriously hurt, and a boy and a girl were killed. The building is a complete wreck.

—A small lake near Decker, Indiana, is burning and emitting a peculiar sulphuric odor. People living near it are preparing to leave. Some are of the opinion that a great flow of oil has burst from a vein near the surface and the escaping oil has over-spread the lake and been accidentally set on fire.

—The Paas volcano has suddenly become active. It is located twenty eight miles northwest of Costa Rica at an altitude of 8,895 feet from the sea. It had been quiescent for years, and only a couple of weeks before the recent earthquake a party of explorers after a visit there reported the crater entirely filled up. Now it has broken out with all its old fury in a place half a mile distant from the original mouth.

—The household of the Emperor of China is said to consist of five hundred persons, including thirty fan bearers, thirty umbrella bearers, thirty physicians and surgeons, seventy five astrologers, seven chief cooks and sixty priests.

—The sailors' strike in Liverpool has developed a new phase. The Government inspector is insisting that incompetent men shall not go to sea, and the consequence is that able seamen have a better chance of engagement at the terms they demand. Fishermen from the western islands are coming forward to man the steamers abandoned by the Clyde seamen, and the shipowners are now able to carry on their services on several routes.

—It is announced on authority that President Cleveland, at the expiration of his term of office, will reside in New York, where he will practise law.

—Senator Allison declines the portfolio of Secretary of the Treasury offered him by General Harrison. This will disarrange the new President's Cabinet plans somewhat.

—The Viceroy of Canton wants to have kerosene banished, as it has already burned up £2,000,000 worth of property.

—An electric road car or 'bus has been run, in the West End of London, over a distance of four miles in about thirty-five minutes.

—The people of Kansas are laying out millions of acres in trees, and it is even proposed that the State Government itself shall step in and begin tree planting. As a consequence, about the time the well-wooded State of Michigan is treeless, the prairie State of Kansas will be boasting of its forests.

—Not only cotton, but coal also is being developed in India. The more the better! One hundred and five collieries are now open in India. Amongst them they raised nearly 1,400,000 tons of coal in 1886. It would be strange if some day India should have to send coal to England.

—London has 28,000 streets.

—The Kattywar immigrants who have been encumbering Hornby Row, Bombay, for the last five or six weeks, and incurring the risk of being stricken by disease and of spreading it in the city, are, we hear, to be sent back to their districts immediately. The number of these immigrants is now 101, and they have all agreed to return to their country if provided with railway tickets and some batta money for road expenses. An application having been made to the Immigrant Committee, of which Sir. D. M. Petit is chairman, the sum of Rs. 606 has been granted to send these people back to their country.

—The P. & O. S. N. Co.'s s.s. *Siam*, with the outward English mails of the 15th instant, left Aden for Bombay at midnight on Tuesday, and the Ballaarat, for Colombo and Australia, at the same time.

—The Wilson College, at Chowpatty, the erection of which has occupied about four years, will be formally opened by the Governor of Bombay on the 14th instant.

—The proceedings in the Golden Gang case have been adjourned to Thursday, the 7th March, Stirling being admitted to bail in two sureties of Rs. 500 each, and Miles in one surety of Rs. 500. The magistrate agreed to cancel the bail bonds of Samuel Fernandez and the Marwarre Luximoee.

—The rate of exchange has again reverted to 1s. 4⅝d

Missionary and Church Intelligence.

—The Muttra (Bindraban) *mela* will be held March 21—27th. The missionaries are planning to lay the corner-stone of the Deaconesses' Home at Muttra at this time: the dedication of the new Methodist Church at Agra will take place just after the *mela*.

—A revival has been going on simultaneously in different parts of Japan. As a result, the increase in all the churches of Tokio cannot be much less than a thousand. Yokohama has also enjoyed a rich blessing, and reaped a glorious harvest. Many of the cities and towns of the empire are now wonderfully stirred up. One of the most hopeful indications for the future of Christianity in that country is the missionary character of the native Christians. They are zealous in carrying the gospel to their own people, and also to Korea and the islands dependent on Japan.

—At a recent great examination in Nankin when twenty-five thousand names were entered as competitors, the Missionaries made use of the opportunity and gave away fifteen thousand books in one day. Many of these books will go to the remoter parts of the country where the voice of the servant of God has never been heard.

—Forty years ago in China Dr. Morrison was addressing in a locked inner room two or three Chinese, who listened in peril of their lives; now there are in the country some 50,000 converts. "Do you think," asked the captain of the ship who took him out, "that you can make an impression on the 400,000,000 of Chinese?" "No," he answered, "but God can."

—A half a million of Chinese, it is estimated, are totally blind. The sightless crowds at Canton present a pathetic spectacle. It is desired to start schools for these poor afflicted ones. Foreign residents and wealthy natives are willing to supply the means if competent teachers can be found.

—Three years ago a religious awakening began among the Dutch Boers of Southern Africa, which roused a desire amongst them to reach their neighbours the *Zulus* with the Gospel. Formerly they had looked upon the *Zulus* as little better than animals, but now they have fifteen preaching places where the gospel is proclaimed, which are simply the farmhouses of the Boers. A missionary speaks of seeing eighty Boers and three or four hundred *Zulus* gather together for worship. The *Zulus* come from kraals and villages, both old and young, some clothed, but most of them heathen in their blankets. Over one hundred in Greytown have been formed into a native church in connection with the Dutch church. This work is now being carried forward under the direction of a committee of the Dutch farmers, employing three native evangelists. One of these evangelists is the son of the *Zulu* warrior who in 1836, at a signal from Dingaan, the cruel tyrant, fell upon the Dutch leader Retief and his party of about seventy men, murdering them all in cold blood. This father still lives, and is a member of the Christian church and listens gladly to his son as he preaches the gospel of peace.

—A missionary sends from Tangier some notes of a journey which three lady evangelists recently made to Fez, a city with a population of 150,000. They carried a tent with them, camping by the way at villages where they gave medical advice and preached the gospel. At one place the chief made them encamp in a farmyard close to his own house, warning them that if they went a few yards away he would not be answerable for their lives. Just after the ladies had got off their mules, a woman came up and seizing one of them by the throat with one hand, drew the other hand across it in imitation of cutting it, and said, "That is what we ought to do with you!" But before they left the place the Lord had given the missionaries much favour in the sight of the people. The chief was the most interested of all the listeners, and when they proceeded on their journey accompanied them all day to see them safely upon their way.

—At the Church Missionary Society's station of Rabia a very remarkable sight was witnessed on New Year's Day, when Mr. Mackenzie, before an immense concourse of people, presented papers of freedom to many hundreds of runaway slaves, for whose unconditional redemption he had amicably arranged with their former masters.

—Rev. H. Grattan Guinness is now in the United States conferring with the Baptist Board with regard to an extension of the Congo Mission.

—Last year, says the *Rock*, there was a sad outburst of bitter persecution in Spain. Pastor J. M. Vila, of the Reformed Spanish Church, who had been so indefatigable in proclaiming the Word of God to multitudes of eager listeners in the villages, besides ministering to a large permanent congregation in Malaga, was sentenced to more than two years' imprisonment for writing and publishing a pamphlet against idolatry. We are glad to announce that the Government has at last granted an amnesty, so Senor Vila is free.

—One hundred and eighty persons have been baptized during the last year in Finland. The mission work encounters great opposition from the priests of the state church, but the progress among the people is encouraging.

Telegraphic News.

London, February 21st : Parliament reassembled today. Her Majesty's Speech from the Throne was read by the Lord Chancellor. The Speech says that the negotiations with the rulers of Thibet for the purpose of preventing any encroachment of our rights in Sikkim have not yet been brought to a favourable conclusion, but her Majesty hopes that any further military action there will be unnecessary. With respect to Suakin, the Speech says that there is no ground for apprehending any renewal of troubles in that neighbourhood. Measures will be brought forward during the Session for the consideration of Parliament "to amend the tribunals dealing with real property in Ireland, to execute the Sugar Bounties Convention, to complete the conversion of Consols, and to restore the condition of gold coinage." In addition to these, the Bills previously submitted will be brought before Parliament.

Paris, 21st : A new French Ministry has been formed with M. Tirard as Premier.

Aden, 21st : It is reported here that a French cruiser has bombarded Sagallo and wounded five Cossacks of the Russian Religious Mission to Abyssinia, and brought the rest of the Cossacks as prisoners to Obock.

London, 22nd : In the House of Commons last night, Mr. Morley moved an amendment to the Address in reply to the Speech from the Throne, condemning the oppressive measures of the Government in Ireland under the Crimes Act. It is stated that Government will ask Parliament to vote twelve million pounds sterling for the purpose of building ships and increasing the number of men in the navy by three thousand.

St. Petersburg, 22nd : The Russia Goveinment have disclaimed any connection with Atchinoff and the Cossack mission to Abyssinia.

Aden, 22nd : Tbe bombardment of the Cossack settlement at Sagallo by the French is confirmed, and Atchinoff, their leader, is now a prisoner in the hand of the French at Obock.

Paris, 23rd : The new French Cabinet have announced that they are resolved to suppress all factions and intrigues against the Government.

London, 23rd : In the House of Commons last night Sir John Gorst (Under-Secretary of State for India), in reply to a question, said that the Bombay Government still have the report of the Crawford Commission under consideration, and that the publication of the same before a final decision had been arrived at was contrary to the intention of the Act passed in 1850.

London, 26th In the House of Lords, last night, Lord Cross, Secretary of State for India, replying to a question, denied that he had said the Factory Act would shortly be introduced into India. His Lordship said he merely asked the Viceroy to enquire into the working of the present Acts, In the House of Commons, Mr. Morley moved his amendment to the Address in reply to the Queen's Speech, and, in doing so, made a lengthy speech, in which he chiefly attacked the treatment by Government of the members of Parliament who were at present in prison for offences under the Crimes Act, and the assistance given by the police to the *Times* in connection with the Parnell Commission. Mr. Balfour, Chief Secretary for Ireland, most vigorously defended the policy of the Government in Ireland, which, they fully intended adhering to. Mr. Pigott failed to put in an appearance at to-day's sitting of the Parnell Commission. At the request of Sir Charles Russell, a warrant for his arrest was then granted. Mr. Pigott paid a visit to Mr. Labouchere on Saturday and signed a confession that the famous Parnell documents were forgeries.

27th The Commission has been adjourned in order to enable Sir Richard Webster to consider what course should now be adopted. Mr. Parnell has decided to prosecute Pigott for forgery and perjury.

—A letter was read before the Parnell Commission this morning from Pigott, who is at present in Paris. Sir Richard Webster, on behalf of the *Times*, withdrew the letters, which, he said, he regretted had been published in that journal.—Mr. Parnell then entered the witness box and swore to the signatures of the letters being forgeries.—The Commission has been adjourned till Friday.

28th : The *Times* of to-day, in an article on the recent disclosures in connection with the famous Parnell letters, fully endorses the regrets expressed by their counsel, Sir Richard Webster, before the Commission yesterday at the publication of the document in question in their columns, and intimates that they will proceed with the rest of the case.

IS GOD IN EVERYTHING ?

Perhaps one of the most influential women in the world at the present moment is Mrs. Hannah Whitall Smith, the lady who prepares the weekly Bible Study for the 200,000 women who compose the Woman's Christian Temperance Union of America. She is the one who is chosen by God to prepare the spiritual muscle for that vast army of God-fearing women, who are making the heaviest fight against the drink-curse that the world has yet seen. The following is a specimen of her writing.

Is God in Everything ?

One of the greatest obstacles to living unwaveringly the interior life, is the difficulty of seeing God in everything. People say, "I can easily submit to things which come from God; but I cannot submit to man, and most of my trials and crosses come through human instrumentality." Or they say, "It is all well enough to talk of trusting; but when I commit a matter to God, man is sure to come in and disarrange it all, and while I have no difficulty in trusting God, I do see serious difficulties in the way of trusting men." This is

No Imaginary Trouble,

but it is of vital importance, and if it cannot be met, does really make the life of faith an impossible and visionary theory. For nearly everything in life comes to us through human instrumentalities, and most of our trials are the result of somebody's failure, or ignorance, or carelessness, or sin. We know God cannot be the author of these things, and yet unless He is the agent in the matter, how can we say to Him about it, "Thy will be done ?"

Besides, what good is there in trusting our affairs to God, if, after all, man is to be allowed to come in and disarrange them ; and how is it possible to live by faith, if human agencies, in whom it would be wrong and foolish to trust, are to have a predominant influence in moulding our lives ?

Moreover, things in which we can see God's hand always have a sweetness in them which consoles while it wounds. But the trials inflicted by man are full of bitterness.

What is needed, then, is to see *God in everything*, and to receive everything directly from His hands, with no intervention of second causes. And it is just to this that we must be brought, before we can know an abiding experience of entire abandonment and

Perfect Trust.

Our abandonment must be *to God*, not to man, and our trust must be in Him, not in any arm of flesh, or we shall fail at the first trial.

The question here confronts us at once—"But *is* God in everything, and have we any warrant from the Scripture for receiving everything from His hands, without regarding the second causes which may have been instrumental in bringing it about ?" I answer to this, unhesitatingly, Yes ! To the children of God everything comes directly from their Father's hand, no matter who or what may have been the apparent agents. There are no "second causes" for them.

The whole teaching of the Scripture asserts and implies this. "Not a sparrow falls to the ground without our Father. The very hairs of our head are all numbered." We are not to be careful about anything, because our Father cares for us. We are not to avenge ourselves because our Father has charged Himself with our defence. We are not to fear, for the Lord is on our side. No one can be against us, because He is for us. We shall not want, for He is our Shepherd. When we pass through the rivers they shall not overflow us, and when we walk through the fire we shall not be burned, because He will be with us. He shuts the mouths of lions, that they cannot hurt us. "He delivereth and rescueth." "He changeth the times and the season ; He

Removeth Kings and Setteth up Kings."

A man's heart is in His hand, and, "as the rivers of water, He turneth whithersoever He will." He ruleth over all the kingdoms of the heathen ; and in His hand there is power and might, "so that none is able to stand" Him. "He ruleth the raging of the sea; when the waves thereof arise He stilleth them." He "bringeth the counsel of the heathen to nought; He maketh the devices of the people of none effect." "Whatsoever the Lord pleaseth, that does He in heaven, and in earth, in the seas, and all deep places."

"It thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for He that is higher than the highest regardeth; and there be higher than they."

"Lo, these are a part of His ways ; but how little a portion is heard ot Him ? But the thunder of His power who can understand ?" "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary ? There is no searching of His understanding."

And this "God is our refuge and strength, a very present help in trouble,

Therefore will not we fear

though the earth be removed, and though the mountains be carried into the midst of the sea ; though the waters thereof roar and be troubled ; though the mountains shake with the swelling thereof." "I will say of the Lord He is my refuge and my fortress, my God, in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust. His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand ; but it shall not come nigh thee." "Because thou hast made the Lord, which is my refuge, even the Most High thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways."

To my own mind, these Scriptures, and many others like them,

Settle for ever

the question as to the power of second causes in the life of the children of God. They are all under the control of our Father, and nothing can touch us except with His knowledge, and by His permission. It may be the sin of man that originates the action, and therefore the thing itself cannot be said to be the will of God ; but by the time it reaches us, it has become God's will for us, and must be accepted as directly from His hands. No man or company of men, no power in earth or heaven, can touch that soul which is abiding in Christ, without first passing through Him, and receiving the seal of His permission. If God be for us, it matters not who may be against us ; nothing can disturb or harm us, except He shall see that it is best for us, and shall stand aside to let it pass.

An earthly parent's care for his helpless child is a feeble illustration of this. If the child is in its father's arms, nothing can touch it without that father's consent, unless he is too weak to prevent it. And even if this should be the case, he suffers the harm first in his own person, before he allows it to reach his child. And if an earthly parent would thus care for his little helpless one, how much more will our Heavenly Father, whose love is infinitely greater and whose strength and wisdom can never be baffled ? I am afraid there are some

EVEN OF GOD'S OWN CHILDREN

who scarcely think He is equal to themselves in tenderness, and love, and thoughtful care; and who, in their secret thoughts, charge Him with a neglect and indifference of which they would feel themselves incapable. The truth really is, that His care is infinitely superior to any possibilities of human care; and that He who counts the very hairs of our heads, and suffers not a sparrow to fall without Him, takes note of the minutest matters that can affect the lives of His children, and regulates them all according to His own sweet will, let their origin be what they may.

The instances of this are numberless. Take Joseph. What could have seemed more apparently on the face of it to be the result of sin, and utterly contrary to the will of God, than his being sold into slavery? And yet Joseph in speaking of it said, "As for you, ye thought evil against me; but God meant it unto good." "Now, therefore, be not grieved nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life." To the eye of sense it was surely

JOSEPH'S WICKED BRETHREN

who had sent him into Egypt, and yet Joseph, looking at it with the eye of faith, could say, "God sent me." It had been undoubtedly a grievous sin in his brethren, but, by the time it had reached Joseph, it had become God's will for him, and was in truth, though at first it did not look so, the greatest blessing of his whole life. And thus we see how the Lord can make even the wrath of man to praise Him, and how all things, even the sins of others, shall work together for good to them that love Him.

I learned this lesson practically and experimentally long years before I knew the Scriptural truth concerning it. I was attending a prayer-meeting held for the promotion of Scriptural holiness, when a strange lady rose to speak, and I looked at her wondering who she could be, little thinking she was to bring a message to my soul which would teach me such a grand lesson. She said she had great difficulty in living the life of faith, on account of the second causes that seemed to her to control nearly everything that concerned her. Her perplexity became so great that at last she

BEGAN TO ASK GOD TO TEACH HER

the truth about it, whether He really was in everything or not. After praying this for a few days, she had what she described as a vision. She thought she was in a perfectly dark place, and that there advanced towards her from a distance a body of light, which gradually surrounded and enveloped her and everything around her. As it approached, a voice seemed to say, "This is the presence of God—this is the presence of God." While surrounded with this presence, all the great and awful things in life seemed to pass before her—fighting armies, wicked men, raging beasts, storms and pestilences, sin and suffering of every kind. She shrank back at first in terror, but she soon saw that the Presence of God so surrounded and enveloped each one of these, that not a lion could reach out its paw nor a bullet fly through the air, except as His Presence moved out of the way to permit it. And she saw, that let there be ever so thin a sheet, as it were, of

THIS GLORIOUS PRESENCE

between herself and the most terrible violence, not a hair of her head could be ruffled, nor anything touch her, unless the Presence divided to let the evil through. Then all the small and annoying things of life passed before her, and equally she saw that these also were so enveloped in this Presence of God, that not a cross look, nor a harsh word, nor petty trial of any kind, could reach her unless His Presence moved out of the way to let it.

Her difficulty vanished. Her question was answered for ever. God was in everything; and to her henceforth there were no second causes. She saw that her life came to her day by day and hour by hour directly from His hand, let the agencies which should seem to control it be what they might. And never again had she found any difficulty in an abiding consent to His will, and

AN UNWAVERING TRUST IN HIS CARE.

If we look at the seen things, we shall not be able to understand to secret of this. But the children of God are called to look "not at the things which are seen: for the things which are seen are temporal; but the things which are not seen are eternal." Could we but see with our bodily eyes His unseen forces surrounding us on every side, we would walk through this world in an impregnable fortress, which nothing could ever overthrow or penetrate, for "the angel of the Lord encampeth round about them that fear Him, and delivereth them."

We have a striking illustration of this in the history of Elisha. The King of Syria was warring against Israel, but his evil designs were continually frustrated by the prophet, and at last he sent his army to the prophet's own city for the express purpose of taking him captive. We read, "He sent thither horses, and chariots, and a great host: and they came by night, and compassed the city about." This was the seen thing. And the servant of the prophet, whose eyes had not yet been opened

TO SEE THE UNSEEN THINGS

was alarmed. And we read, "And when the servant of the man of God was risen early, and gone forth, behold an host encompassed the city, both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?" But his master could see the unseen things, and he replied, "Fear not; for they that be with us are more than they that be with them." And then he prayed, saying, "Lord, I pray Thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

The presence of God is the fortress of His people. Nothing can withstand it. At His presence the wicked perish; the earth trembles; the hills melt like wax; the cities are broken down; "the heavens also dropped, and Sinai itself was moved at the presence of God." And in the secret of this presence He has promised to hide His people from the pride of man, and from the strife of tongues. "My presence shall go with thee," He says, "and I will give thee rest."

I wish it were only possible to make every Christian see this truth as plainly as I see it. For I am convinced it is the only clue to

A COMPLETELY RESTFUL LIFE.

Nothing else will enable a soul to live only in the present moment as we are commanded to do, and to take no thought for the morrow. Nothing else will take all the risks and "supposes" out of a Christian's life, and enable him to say, "Surely goodness and mercy shall follow me all the days of my life." Abiding in God's presence we run no risks. And such a soul can triumphantly say—

I know not what it is to doubt,
My heart is always gay;
I run no risks, for, come what will,
God always has His way!

I once heard of a poor Negro woman, who earned a precarious living by daily labour, but who was a joyous triumphant Christian. "Ah, Nancy," said a gloomy Christian lady to her one day, who almost disapproved of her constant cheerfulness, and yet envied it.—"Ah, Nancy, it is all well enough to be happy now; but I should think the thoughts of your future would sober you. Only suppose, for instance, you should have a spell of sickness, and be unable to work; or suppose your present employers should move away, and no one else should give you anything to do; or suppose—" "Stop!" cried Nancy,

I NEVER SUPPOSES.

De Lord is my Shepherd, and I knows I shall not want. And, honey," she added to her gloomy friend, "it's all dem *supposes* as is makin' you so mis'able, You'd better give dem all up, and just trust de Lord."

There is one text that will take all the "supposes" out of a believer's life, if only it is received and acted on in childlike faith: it is Heb. xiii. 5, 6—"Be content, therefore, with such things as ye have; for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, THE LORD IS MY HELPER, AND I WILL NOT FEAR WHAT MAN SHALL DO UNTO ME." What if dangers of all sorts shall threaten you from every side, and the malice, or foolishness, or ignorance of men shall combine to do you harm? You may face every possible contingency with these triumphant words, "The Lord is my helper, and I will not fear what man shall do unto me." If the Lord is your helper, how *can* you fear what man may do unto you? There is no man in this world, nor company of men, that can touch you, unless your God in whom you trust shall please to let them. "He will not suffer thy foot to be moved: He that keepeth thee

WILL NOT SLUMBER.

. . . . The Lord shall preserve thee from all evil: He shall preserve thy soul. The Lord shall preserve thy going out, aud thy coming in, from this time forth, and even for evermore."

Nothing else but this seeing God in everything will make us loving and patient with those who annoy and trouble us. They will be to us then only the instruments for accomplishing His tender and wise purposes towards us, and we shall even find ourselves at last inwardly thanking them for the blessings they bring us.

Nothing else will completely put an end to all murmuring or rebelling thoughts. Christians often feel a liberty to murmur against man, when they would not dare to murmur against God. But this way of receiving things would make it impossible ever to murmur. If our Father permits a trial to come, it must be because that trial is

THE SWEETEST AND BEST THING

that could happen to us, and we must accept it with thanks from His dear hand. The trial itself may be hard to flesh and blood, and I do not mean that we can like or enjoy the suffering of it. But we can and must love the will of God *in* the trial, for His will is always sweet whether it be in joy or in sorrow.

In short, this way of seeing our Father in everything makes life one long thanksgiving, and gives a rest of heart, and more than that, a gaiety of spirit that is unspeakable. Some one says, "God's will on earth is always joy, always tranquillity." And since He must have His own way concerning His children, into what wonderful green pastures of inward rest, and beside what

BLESSEDLY STILL WATERS OF INWARD REFRESHMENT

is the soul led that learns this secret!

If the will of God is our will, and if He always has His way, then we always have our way also, and we reign in a perpetual kingdom. He who sides with the Lord cannot fail to win in every encounter! and whether the result shall be joy or sorrow, failure or success, death or life, we may, under all circumstances, join in the Apostle's shout of victory, "Thanks be unto God which always causeth us to triumph in Christ!"

A GOOD INNOVATION.

The Boston Evangelical Alliance of Ministers, comprising all evangelical denominations, have adopted a resolution expressing its conviction that, out of respect for the character of President Harrison, the purchase and use of intoxicating liquors should be dispensed with at the inauguration ceremony, and a ceremony substituted for the usual ball.

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the hour of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m., Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. J. E. Robinson, Pastor. Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m. the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Rev. W. W. Bruere, Pastor. Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

SERVICES as follows:—Monday, Tuesday, 7-30 p. m. Thursday, Gospel Free Tea, 7-30 p. m. Friday, Gospel Service, 7-30 p. m. Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi,

Chinchpoogly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

VARIOUS.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

SPECIAL NOTICES.

Rev. H. C. Stuntz will preach in the Grant Road Methodist Episcopal Church to-morrow at 8-30 a.m. and 6 p.m. *Morning Subject*; "Jehoshaphat's Victory." *Evening Subject*; "Prophecy."

CHILDREN'S SCRIPTURE UNION.

The usual Monthly Meeting will be held (D.V.) on Saturday next, at the Lodge, Girgaum, at 5 o'clock. All children and young people are earnestly invited to come, and asked to bring their Bibles with them.

John M. Macdonald, *Hon. Sec.*

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SATURDAY, MARCH 2ND, 1889.

NOTES AND COMMENTS.

"Better is the poor that walketh in uprightness, than he that is perverse in his ways, though he be rich."

The British Parliament is again in session. Its growing interest in Indian social questions will be tested by its attention to the liquor-licensing system in India in consequence of the information gathered by Mr. W. S. Caine, M. P., in his recent visit to this country. It will also have to consider a resolution to be moved by Sir Joseph Pease, M. P., that "this House is of opinion that the system by which a large portion of the Indian Opium Revenue is raised is financially unsound, and morally indefensible, and would urge upon the Indian Government that they should cease to grant licenses for the cultivation of the poppy, except to supply the legitimate demand for opium for medical purposes. The Patna case will also be brought up, involving as it does, in its typical aspect, the whole matter of the position of Indian child-widows, and the degree to which European public servants, high and low, may dispose of the honour and liberty of Indian women with impunity. It will be a continuation of the question that was raised and settled in Parliament last year when the deeper degradation of Indian women under the system of licensed sin was so emphatically condemned. Christians in India should pray that those Godly members of Parliament who have the welfare of the people of this vast country deeply at heart, may seek patiently to know the will of the Lord, and then calmly and courageously do it.

The *Times of India* appears to imagine that the decision of the British House of Commons with regard to the wicked, demoralizing, and unscientific system of licensed sin can be reversed at the dictation of a few depraved officials, on the strength of a handful of superficial figures. From information which came into our possession, we warned the public several months ago against regarding the *Times of India* as any authority on moral matters. It was not, therefore, with surprise, that we read in its last Tuesday's issue an editorial article on this subject, which for shamelessness, ignorance, and inaccuracy, it would be difficult to exceed. The inadequate plea of the *Times of India* and the depraved officialism which it represents, is that the God-defying system of licensed sin increases the health of British troops in India, as though any violation of God's law could be beneficial. Facts are against such a plea not only in India but wherever this unholy system has been tried. As regards India, the Reports on "Sanitary Measures" show that under licensed sin there was a progressive rise of disease resulting from immorality among British soldiers from 196 per 1,000 in 1871 to 342 per 1,000 in 1885. The falsity of the position of the infidel advocates of licensed lust has been demonstrated over and over again. We are not uttering mere words when we say that it is impossible that that system can be reconstructed in India under British rule.

The *Banner of Asia* says:—"A private soldier, writing a few days since from a military station in North India to Miss M. Rumsey, a lady in engaged in rescue work at Bombay, says that since he landed in India he has persuaded two hundred of his comrades to sign the Purity Crusade pledge, issued by Major Evered Poole. It is by means like this that the health of the Army is to be promoted, and not by tempting soldiers by the disease-creating system of licensed sin."

Dnyanodaya sensibly remarks—"We cannot understand the desire of the English papers to see the acquittal of Mr. Crawford. That one in the Civil Service should be guilty of bribery is of course a most unpleasant scandal, but it will be a greater scandal and a darker blot on the Civil Service if he escapes his just punishment. The corruption amongst the mamlatdars while inexcusable, was no doubt encouraged and made possible by the corruption at the head office, and while we hope in the cause of good government that their case may sometime be firmly dealt with, because proved to be unfit for their office, we prefer first to see the fountain head cleansed, and then we can hope for the cleansing of the whole."

Bombay has lost for the present one of its most useful Christian missionaries. Mr. A. W. Prautch left a few days' since for America on furlough. His passage was taken on a merchant steamship for economy's sake. He lived here in a very simple and inexpensive manner, in the midst of the Native population, and was thus enabled to support several helpers out of his own salary. He moved about among the people with perfect freedom as an ordinary Englishman, unattired in clerical dress, the absence of which he found was not a disadvantage in his soul-saving work. One feature of his labours was his extraordinary, and so far as we can learn, unparalleled, success in this part of India, in selling portions of Scripture. In a short space of time he and his little circle of assistants sold 10,000 in and around Bombay, in addition to the sale of 20,000 tracts. In the department of open-air preaching, in which Bombay is lamentably deficient, he will be greatly missed. The prayers of many who know how to appreciate unselfish service for the Saviour, even while the men who perform it are alive, will follow him on his voyage. In

due time we shall be thankful to welcome him back to a sphere which he filled with such Christ-like humility, self-denial, and devotion to the cause of God.

Professor Huxley is partly right and partly wrong. He has lately been writing to the *Nineteenth Century* on the subject of "Agnosticism." He says that he is the inventor of the term "Agnostic," which means "one who does not know." The first half of his creed is perfectly correct. He says that, follow your reason as far as you possibly can, you cannot by it find out God, and to the human reason He is unknowable. In this he is at one with the Word of God. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? deeper than the grave; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." So asks Zophar the Naamathite, and Paul answers him, "In the wisdom of God the world by wisdom knew not God." Professor Huxley states a Divine and eternal fact in the first article of his creed, that God is unknowable by the human intellect. Where the Professor is wrong, however, is in the second article of his creed, in which he says that because God is unknowable by the intellect, He is not knowable in any other way. This is tantamount to a blind man saying that because he cannot know the colours of a rose by holding it to his ear, it is impossible for any one to know what colour the rose is. The experience of all who can see around the blind man, would contradict him. Exactly so with Professor Huxley. The experience of all who have been born again and who can thus "see" the kingdom of God contradicts the second article of the agnostic's creed. If it were possible for the blind man to come to some Superior Power, who laying His hands on his sightless eyes, could say "Be opened!" he would soon know the colours of the rose which were before unknowable to him. Precisely so with the Professor. If he would come to the Superior Power, whom he confesses that he does not know, this same Superior Power would lay His hands upon the sightless eyes of his *spiritual* understanding, and he would KNOW the FATHER.

In continuation of his remarks on Lord Wolseley's militaryism in our last issue, the Rev. Hugh Price Hughes, M. A., says:

If a world-wide empire could have been founded by soldiers, why did Spain fail so disastrously? When the New World was discovered Spain had the finest and mightiest army in the world. Spain was supreme both on sea and on land. She was a great conquering empire when England was a fourth or fifth rate Power. Why did Spain sink dismally? Because she believed like Lord Wolseley that empires could be founded and built up by armies and navies.

At a later period France was victimised by the same delusion. Have you ever pondered the extraordinary fact that France was in the United States, in Canada, and in India before we were? Why has France receded everywhere? Why are we securely planted to-day where the flag of France once flew? It is because France has been eaten up by the military spirit which Lord Wolseley is trying to promote in this country. He proposes to introduce the Conscription here. Well, France is the mother of the Conscription—what has she gained by that blood-tax? It has cost her all her colonies. It has dowered her with Reigns of Terror. It has permanently reduced the stature and the vitality of her sons. It has given her a hundred years of agony. And this very day, as I am addressing you, she is in danger of becoming the degraded slave of a military adventurer. That is what comes of intoxicating the people with military glory. That is the result of applauding such sentiments as those which Lord Wolseley uttered at Birmingham.

KEEP YOUR EYE FIXED ON THE LIGHT!

The very essence of salvation is that the eye of the believer should be taken right off from himself and fixed upon Christ, and kept steadily fixed there. Salvation to begin with, and growth in grace afterwards, depends entirely upon this.

There is life for a look at the Crucified One,
There is life at this moment for thee;
Then look, sinner, look unto Him and be saved,
Unto Him who was nailed to the tree.

And, "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory."

This "out of self, into Christ," as a necessity to salvation, is one of the unchangeable laws of the human mind, as immutably fixed by the Creator as any other law of nature. The *Christian Standard* speaking of another phase of the same mental law says:—

In training a child to courtesy, it is of little use to tell him to be forgetful of himself; but it is of value to tell him to be thoughtful of others. The more a person tries to forget himself, the surer he will be to think of himself. Often, indeed, it is the very effort of a person to forget himself, that makes that person painfully self-conscious, and causes him to seem bashful and embarrassed. But when a child thinks of others, his thoughts go out from himself, and self-forgetfulness is a result, rather than a cause, of his action.

Just so with sin. It is of little use to tell a person to give up his sin, unless his attention is forcibly directed to Christ as the Saviour from sin. It is of little use to tell the pilgrim to flee from the City of Destruction, unless his eye is fixed upon the Heavenly City. It is of little use to tell the sinner to "flee from the wrath to come" unless he is also directed to flee to Christ, the refuge from wrath. Conversion is simply the turning of the whole mind to Christ, and just as the face of the man who turns to the sun is covered with light, so the soul of the sinner who turns to Christ will be filled with light and life.

However advanced we may be in the Christian life, directly we take our mind's eye off Christ, we begin at that moment to backslide in our spiritual life. The sixteenth chapter of Ezekiel is an exceedingly outspoken description by the Holy Ghost of the terrible effects resulting from a believer trusting in the beauty that the Lord his God has put upon him instead of in Christ. A believer once described the Christian life as "Christ to begin with, Christ to go on with, and Christ to end up with." This is, in other words, that which He said of Himself through John the Evangelist in the Revelation, "I am Alpha and Omega (the A and Z), the beginning and the ending, saith the Lord, which is, and which was; and which is to come." "Christ first, and Christ always" is a victorious motto.

THE BOOK OF BOOKS.

The Bible, or portions of it, have been translated into, and is now printed and circulating in, the following languages; Acrâ, or Gâ, spoken on the Gold Coast; Gheg Albanian, the language of North Albania, and Tosk Albanian, the language of South Albania; Amharic, the language of Abyssinia; Aneitumese, Eromangan, Ngunese, Tannese and Aniwa, spoken in the New Hebrides; Arabic, the spoken language of Arabia, Syria, and Egypt, and the language read by Mussalman priests from the Northwest of Africa right away to the far east, the China Inland Mission has sold Bibles in Arabic in the Western provinces of China; ancient Armenian, the language of the priests of the Armenian Church; the Ararat Armenian, spoken by the people of Trans-Caucasia; and the modern Armenian, spoken all over Asia Minor, as well as by a considerable number of the inhabitants of Constantinople; Armeno-Turkish, spoken throughout a large portion of the Turkish Empire; Assamese; Aymara, the language of the aborigines of Peru: Labourdine, spoken in the Pyrenees and Navarre; Spanish Basque, spoken in the Biscay and Alava provinces; Guipuscoan, spoken in the Spanish province of Guipuscoa; Mandailing, spoken by the people of North Sumatra, and Toba spoken by the people of South Sumatra; Toba is also printed in the Roman characters; Bengali, in Native and Roman type; Berber, spoken in Algeria; Bogos, spoken by the Bilin tribe of North Abyssinia; Bohemian; in German and Roman type; Breton, the language of Brittany; Bulgarian; Bullom, the language spoken at Sierra Leone; Burmese; Canarese, the language the Mysore; Carshuni, the language of Mesopotamia; Cashmiri; Catalan, the language of Eastern Spain; Thákuri, spoken in the Chamba State, in the Panjáb; the Delegates version of the Chinese, colloquial Canton, colloquial Foochow, the Hakka spoken at Hongkong, the colloquial Mandarin, spoken at Nankin, the northern colloquial Mandarin spoken at Pekin, and the Shanghae colloqui, all of which read in columns from top to bottom and from right to left, exactly opposite to English.

The Bible is also printed in colloquial Amoy, Cantonese, Chao-Chow (spoken at Swatow), Hakka (spoken at Hongkong), and Ningpo, all printed in Roman characters; Coptic, the languages of the Egyptian Copts; Corean, read like Chinese from top to bottom, and from right to left; Eastern Cree spoken in the neighbourhood of Hudson's Bay; Western Cree; Crimean Turki, spoken in the Crimea; Croatian, the language of Servia; Dákhani, the Hindustani of Madras; Danish in German and English type; Dualla, the language of the Cameroons, in West Africa; Dutch; Dyak, spoken by the Dyaks of Borneo; English, spoken by over one hundred millions of the human race; Esquimaux; the Dorpat Esthonian, the language of South Esthonia, and the Reval Esthonian, spoken in North Esthonia; Ethiopic, spoken in Abyssinia; Ewé, one of the languages of the Gold Coast; the Falasha or Kara tongue, spoken by the Jews about Metammeh in Abyssinia; Efatese, spoken by the Faté tribe in the New Hebride; Fiji; Finnish; Flemish, spoken in Flanders and Belgium; French; Frisian; Gaelic; Galla, spokn in South Abyssinia, in Native and Roman type; Georgian, spoken in the province of Georgia, Russia, and in the Cancasus; German; Gitano, the language of the Spanish Gipsies; Gond (Central India); Græco-Turkish, spoken in the northern provinces of Greece; ancient Greek; modern Greek, both in Greek and Roman characters; Greenlandish; Gujarathi (Western India); Parsi Gujarathi; Hausa, spoken by the Hausa nation in West Africa; Hebrew, read by Jews throughout the world; Heréro; spoken by a tribe in the South West of Africa; Hindu; Kaithi Hindi; Hindustani, spoken by one hundred millions of people, printed in Arabic, Persian, and Urdu characters; Magyar, spoken in Hungary; Iaian, the language of Uvea in the

Loyalty Islands; Ibo, spoken along the course of the Lower Niger, in West Africa.

To the foregoing must be added Icelandic; Indo-Portugese, spoken by the Goanese throughout India and Ceylon; Erse, the ancient language of Ireland, still spoken in Mnnster and Connaught, printed in Native and Roman characters; Iroquois, spoken by the Indians of Quebec and Ontario; Italian; Jaghatai Turki, spoken by the Tekke Turkománs; Japanese, read like the Chinese from top to bottom and from right to left; Javanese; Jolof, spoken by a tribe near Bathurst, Gambia; Judæo-Arabic, Jadæo-German, Judæo-Persian, Judæo-Polish, and Judæo-Spanish, spoken respectively by the Jews in Egypt, Syria, Germany, Persia, Poland, and the descendants of the Spanish Jews in Turkey who were driven there by the tortures of the Inquisition; Kabyle, spoken in Algeria; Xosa, the language of Kafirland; Kalmuk, the language of Western Mongolia, which reads in columns from top to bottom, and from left to right, also Pozdnejeff's and Schmidt's versions; Kararss Turki, and Kazan Turki, spoken in some of the provinces of the Turkish empire; Karelian, one of the Russian languages; Bghai, Pwo, and Sgai Karen, spoken in Burmah; Khasi, spoken in the Khasiah Hills, Eastern India; Koi, spoken on the Nerbadá, East India; Konkani, the language of the Concan, Bombay Presidency; Kunuki, the language of Daghestan; Kurdish, spoken in Kurdestan; Lapponese, the language of Lapland, and Russian and Swedish Lapp, spoken respectively in Russian and Swedish Lapland; Lepcha, the language of Darjeeling; Lettish, spoken in Livonia and Courland; Lifuan, the language of Lifu in the Loyalty Islands; Lithuanian; Livese, spoken in West Courland; Loochooan, spoken in the Loochoo Islands; Malagási, the language of the governing nation of Madagascar; Malay, spoken in the Malay Peninsula; another version in Roman type for the Moluccas Islands; Low Malay spoken in Batavia; Malayalam, spoken in Travancore; Maliseet, the language of the Indians of New Brunswick; Maltese; Manchu, spoken in Manchuria; Mandingo, spoken by the people South of the Gambia River; Manx, the spoken language of the Isle of Man; Maori, spoken by the aborigines of New Zealand; Marathi, the chief language of the Bombay Presidency, also in the Modhi character; Nengonese, spoken at Maré in the Loyalty Islands; Marquesan, spoken by the inhabitants of the Marquesas Islands; Mauritian Creole, spoken in the island of Mauritius and on the last coast of Madagascar; Mayan, spoken at Yucatan in Central America; Mende the language of one of the tribes of Siena Leone; Aztec, spoken by the aborigines of Mexico; Micmac, the language of the Indians of Nova Scotia; Mohawk, spoken by the Indians west of Niagara; Mondári, spoken by the Koles of Chota Nagpore; Buriat Mongolian (spoken in Russian Mongolia), colloquial Mongolian, Mongolian in the Manchu character, and Southern Mongolian, all of which are printed in columns and read from top to bottom and from left to right; Mordivinian, one of the Russian languages, spoken on the Oka and Volga; Motu, spoken at Port Moresby, New Guinea; Multani; Mussulman Bengali; Nama, the language of Great Namaqualand; Narriniyere; the language of the aborigines of South Australia; Negro-English, spoken in Surinam; Nepálese; Niasian, the language of the people of Nias near Sumatra; Niuean, spoken at Savage Island; Norwegian in Gothic and Roman types; Nubian, spoken by the Mahommedans about Dongola; Nupé, spoken along the course of the Upper Niger, West Africa; Kinyika, spoken by the Mombasa nation, East Africa; Ojibwa, spoken by the Saulteaux Indians; Orenburg Turki; Uriya, spoken in Orissa; Osseti, a Russian language spoken in the Central Caucasus; Ostjak, the language of West Siberia; Ashanti, spoken in Ashanti Land and on the Gold Coast; Pali, one of the vernaculars of Ceylon; Panjábi; Pashto, the language of Afghanistan; Peguese, spoken at Pegu in Burmah; Permian, a Russian language spoken at Perm in Russia; Persian; Piedmontese; Polish, in Roman and Gothic types; Dahomese, the language of Dahomey, West Africa; Portugese; Provencal, spoken in the South of France; Qagutl, spoken by the aborigines of Vancouver's Island; Quichuan, the language of the aborigines of the Argentine Republic; Rajmaháli, the tongue of a hill-tribe in Bengal; Rarotongan, spoken in the Hervey Islands; Rifi, spoken at Shilha, Morocco; Upper and Lower Romanese, the languages respectively of the Upper and Lower Engadine in Switzerland; the Oberland Romanese, spoken in the Grisons, Switzerland; Rotuman, the language of Rotumah, South Seas; Rouman, the language of Roumania, in the Cyril and Roman characters; Russian; Ruthenian, spoken in "Little Russia," printed in Ruthenian and Roman type; Saibai, spoken by the inhabitants of the islands in the Torres Straits; Samoan, the language of the people of the Navigators' Islands; Samogitian, the language of the Kovno Province in Russia, printed in Roman and Gothic types; Sangirese, spoken by the people of the Sangir Islands, in the Malary Archipelago; Sanskrit; Santáli, spoken in North West Bengal; Se-chuana, spoken in Bechuána Land, South Africa; Servian, in Russian type; Se-súto, the language of Basuto Land; Siamese; Sindhi, the language of Sindh printed in Gurmukhi and Persian characters; Sinhalese, the language of South Ceylon; Slavé spoken by the Indians living on the banks of the Mackenzie River, printed in Native and Roman type; Slavonic, the language used by the priests of the Russian Church; Slovac, the language of North West Hungary; Slovenian, spoken in South Austria; Spanish; Sundanese, spoken in Western Java; Swahili, the language of a nation in East Africa; Swedish, printed in Gothic and Roman type; Syriac, used in Syria, and Travancore, South India by the Syrian Christians; Syrjenian, spoken in the Vologda district of the Russian Empire; Syro-Chaldaic, translated for the use of the priests of the Nestorian churches; Tahitian, spoken at Tahiti, in the Society Islands; Tamil, used in the Carnatic and North Ceylon; Telugu, used in South East India; Temne, the language of a tribe near Sierra Leone; Tibetian; Tigré, the tongue of East Abyssinia; Tinné, the language of the Chipeway Indians of Hudson's Bay, printed in Native and Roman type; Tongan, the language of Tonga, in the Friendly Island; Azerbijáni, the language of Transcaucasian Turkey; Tscheremissian, spoken by the Finns on the Volga; Tschuvaschian, spoken in the province of Kazan in Russia; Tukudh, spoken by the Indians on the Youcon River; Tuku, spoken West of the Mysore; Turkish; Vaudois, spoken by the Waldenses of North Italy; Welsh; Wendish, the language of Saxon Lusatia; Lower Wendish, spoken in Prussian Lusatia; Hungarian Wendish, spoken in Hungary and Carniola; Wogul, spoken in Western Siberia; Wotjak, spoken in Wiatka and Orenburg; Yaghan, the language of Tierra del Fuego; Yao, spoken east of Lake Nyassa, in Eastern Africa; Yoruba, the language of the Slave Coast; and Zulu, spoken by the Zulus of South Africa.

This marvellous list signifies a stupendous amount of hard work and research, unparalleled in the history of the world. Many of these languages were reduced to writing for the first time, in order that the Bible might be printed in them. There are a number of translations in other languages in preparation. Bibles have been printed in raised type, for the blind to read, in various languages, including Chinese.

Only those who have never felt the power of Christ and His religion, can talk of "comparative religion" in the face of such a list as this. Almost every other religion has its "sacred book," but what book of them all is there to "compare" with The Book. The distribution of the Bible is as marvellous as its contents and its authorship. Kings like David, fishermen like Peter; statesmen like Daniel, shepherds like Amos; leaders of the people like Moses, and obscure evangelists like Mark; were chosen by the Holy Ghost to write the Book which is now being read in two hundred and seventy languages, by rich and poor; by learned and unlearned; shopkeepers and merchants; mechanics and farmers; the converted Crown Prince and Princess of Sweden, and the widow in the workhouse; by Sir William Stokes the Christian President of the greatest scientific society in the world, the Royal Society of Great Britain, and by the converted working man, who has learned to read on purpose to devour its contents, and with much labour is spelling out every word. North and south and east and west, in Europe, Asia, Africa and America, in the glowing heat of the sultry tropics, and amidst the icebergs of Greenland and Labrador, in every continent and every climate is this marvellous Book, God's own Word, studied, and treasured, and read, and remembered, and acted out by countless thousands of men and women and children who shall be hereafter amongst the eternal company that John saw in the Revelation, "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott. Ph.D.,

First Quarter. Lesson X.

Sunday, March 10.

Mark ix: 33-42.

Subject: The Child-like Spirit.

I. Introductory.

1. *Time and Place:* A. D. 28, at Capernaum.

2. *Parallel Passages:* Matt. xviii: 1—14; Luke ix: 46-48 xvii: 1-4.

3. *Golden Text:* Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. Mark 10-15.

4. *Home Readings:*

M. The child-like spirit .....Mark 9, 33-45.
Tu. True greatness.....Matt. 20, 20-28.
W. Christ's example .....Phil. 2, 3-11.
Th. Who are blessed .....Matt. 5, 1-12.
F. God's presence with the humble Isa. 57, 15-21
S. Grace for the humble .....1 Pet. 5, 1-7.
S. Christian counsel .....Rom. 12, 9-21.

5. *Memory Verses:* Verses 36-37.

II. Historical.

The remaining portion of our Lord's earthly life was mainly spent in efforts to train the Church He had founded. His disciples were exceedingly obtuse and had great difficulty in comprehending the nature of the kingdom which He was founding. As Malleson well says: "A singular feature in all these humbly born followers of Jesus was their continual hankering after greatness, and fame and power. They tell us themselves all about this conspicuous weakness of theirs, and have no desire to present themselves to us as models of all Christian graces. This is one familiar example of the candour of the evangelists, and a powerful reason for implicitly believing all their history as the faithful relations of men prompted by the purest motives." It could be said at that time of all the disciples what our Lord said to Philip a little later: "Hast thou been so long time with me, and yet hast thou not known me?" But as a commentator has said: One thing which they did seem to realize was that some strange and memorable issue of Christ's life, accompanied by some great development of the Messianic Kingdom, was at hand, and this unhappily produced the only effect in them which it should *not* have produced. Instead of stimulating their self denial, it awoke their ambition; instead of confirming

their love and humility, it stirred them up to jealousy and pride. On the road, remembering, perhaps, the preference which had been shown at Hermon to Peter and the sons of Zebedee—they disputed among themselves 'which should be greatest.' At the time our Lord took no notice of the dispute. He left their own consciences to work. But when they reached Capernaum, and were in the house, then He asked them 'what they had been disputing about on the way.' Deep shame kept them silent, and that silence was the most eloquent confession of their sinful ambitions. Then He sat down, and taught them again, as He had done so often, that he who would be first must be last of all, and servant of all, and that the road to honour is humility."

How often has the Church since that early day forgotten the lesson so carefully taught the disciples by the Lord Himself! How men have misapprehended the true nature of the Kingdom, have disputed about places, and have forbidden Christian workers because they did not follow their methods, and have offended "little ones" who were conscientiously trying to do right.

III. EXEGETICAL.

33. *He came to Capernaum.*—The R. V. says "they." They were evidently on their way down from Cæsarea Philippi. *In the house.*—Very likely Simon's house where He usually stopped. *What was it that ye disputed among yourselves?*—The R. V. reads *reasoned*. They saw from the question that their Lord knew their thoughts.

34. *They held their peace.*—They were ashamed to mention that they had been contending over who should be prime-minister in the new Kingdom about to be set up.

35. *Called the twelve.*—They may not all have been disputing, but He wanted them all to hear an important lesson. *If any man desire to be first.*—He does not condemn the desire to be first but only the manner by which they would secure primacy. *His* way—and the only way in His kingdom was through humility and self abnegation. As Lange says: "Voluntary service in the kingdom of love, and under the impulse of humility and self denial makes a man a spiritual power."

36. *He took a child.*—The loving ministry to the smallest and humblest is an evidence of greatness and if done in the name of Christ is equal to receiving the King Himself. We read in the original and in the other Gospels that it was a boy who was old enough to walk, and tradition tells us that he was one of Simon's disciples, was named Martial, and afterwards became a Missionary bishop in Gaul.

37. *Receive one of such children in my name.*—Whatever Christian parent, out of a living and supreme faith in Christ, recognizes the sanctity of a child's life, and diligently trains him up to be a disciple, receives that child in the name of Christ, and gives the surest evidence that he has received Christ himself. (Huntingdon.) *Receiveth not me but him that sent me.*—The Father and Christ are one, and who ever does an act acceptable to Christ, the Son, has the approbation of the Father, also.

38. *We saw one casting out devils in thy name.*—If receiving a child in Christ's name is acceptable, how about casting out devils? The disciples had forbidden it because the one casting him out was not their follower. As Barnes says, "they thought that it was evidence that he could not be right, because he did not join them and follow the Saviour."

39. *Forbid him not.*—Because if he does it in my name he cannot be against me and if he succeeds in casting out the devils it is evidence that God is with him.

41. *A cup of water to drink in my name*—A cup of water is a very small thing to give but if it is given as a Christian in the name of Christ it is an act of faith and will not lose its reward.

42. *Whosoever shall offend one of these little ones.*—Whosoever shall cause a humble simple hearted Christian to apostasize or go back to the world has committed a great crime. *A millstone*—The Greek signifies not an ordinary millstone but a large upper millstone turned by an ass. Hence the idea is that to cause the feeblest believer to sin is a crime worthy of the greatest punishment.

IV. DOCTRINAL.

1. "What was it that ye disputed among yourselves?" This disputing and reasoning and wrangling about our place and prerogative did not cease with them. Has not this false ambition and lust for office been the curse of the Church in all ages?

2. "Thy held their peace." It would be well to come often into His presence and think over our thoughts while opening our hearts to Him. Many things which we think and plan away from His presence will not bear even to be confessed except in spirit in His presence. (Pentecost.)

"In my name." Our Lord insists that the most humble act of faith must be done in His name. The child must be received in His name; the devils cast out in His name; the cup of water must be given in His name. It is the act *in His name*, and not the greatness of the deed that makes it efficacious.

4. "And Joshua the son of Nun, the servant of Moses, answered and said, My lord Moses forbid them. And Moses said unto him, Enviest thou for my sake? *Would God that all the Lord's people were prophets, and* that the Lord would put His spirit upon them." Num. xi: 28—29. Moses was more liberal than some High-church men.

V. HOMILETICAL.

1. Some are so outrageously wedded to their own creed this they would rather let sinners perish than suffer those who differ from them to become the instruments of their Salvation. (A Clarke.)

2. Every one is either for Christ or against him: neutrality is impossible. Therefore (1) let him that is not consciously working for Christ beware lest he be found working against Him; (2) let no one thwart or hinder any work that is not clearly opposed to Christ, for it may prove to be a work for Him. (L. Abbott.)

3. The most criminal act any one could do would he to persecute one that is conscientiously trying to do right, although in ever so humble a way, to enter upon a course which the tempter knows to be wrong.

4. The great truths contained in the week's lesson are (1) in what true greatness consists, (2) that service, however humble, is better than selfishness, and (3) the criminal nature of offences.

A LIBERAL CONGREGATION.

The Free Church congregation at Pollokshields, Glasgow (Rev. James Wells, minister), undertakes to pay £150 a year toward the expenses of Dr. Kerr Cross, one of the missionaries in Livingstonia, Lake Nyassa, and at the same time to support a native Santhal boy in Central Africa, and one of the rescued slaves who have been taken to Aden.

A ROYAL MISSIONARY.

It is stated that a nephew of the late King Cetewayo, after six years in Sweden in theological and other studies, has gone back to carry on mission work in his native land.

Busy, restless, hurrying effort may gain an apparent success, but it is short-lived. Only that man who meditates on the Word of God day and night, and has his roots deep in those hidden springs the Spirit reveals, will bear abiding fruit. Make time *at any cost*, for prayer and the private study of the Word of God.—*The Reaper*.

A BANNER FOR GOD AND HUMANITY.

No honest Englishman can read the second, (February), issue of the *Banner of Asia* without his cheeks flushing with shame and indignation at the action of his Government towards weaker nations. The history of the iniquitous opium traffic with China is told under the heading of "A Tale of Shame." Then follows an article showing the increasing curse that opium is to India; and following that is an account of a recent visit by Mr. Wallace J. Gladwin to the opium dens of Colombo, the two latter articles illustrating the homely English proverb that "curses, like chickens, come home to roost."

A practical climax is reached on this shameful opium business by the publication of a draft of a Memorial from ministers and members of Christian Churches to the Emperor and Supreme Executive Council of China. The Memorial records the sorrow of Christian people "at the moral and physical havoc which has been wrought among the people of China in consequence of the Opium policy of the British Government—a policy which has been totally at variance with the principles of the Christian religion." It then expresses "deep sympathy with the Supreme Authorities of China in their desire to save their nation from the curse of the opium habit," and in order to further so wise and laudable an object, emphasises "the importance of acting upon the power conferred by the Opium Agreement of 1885, between Great Britain and China, and thus terminate the legalized importation of Opium to China in January, 1891."

That is a radical suggestion for ending the policy of injustice which has been pursued toward China; and in acting upon it we believe the Chinese Government would be supported by the people of Great Britain.

Next in this issue of the *Banner of Asia* comes a page headed, "The Bible on the Patna Case," which the officials who have had anything to do with the case, from the Viceroy downwards, may read with profit. The succeeding article on the Christian child-widow Luchmin who is the victim of the Patna prostitution of law, follows well upon the testimony of Scripture. It shows that the editors are in no humour for trifling; and it may lead to unexpected developments.

The other chief subject which is taken up is the Social Reforms required in India for the better protection of Indian girls.

RELIEF OF FAMINE IN CHINA.

The President of the Wesleyan Conference, the Chairman of the Congregational Union, and representatives of the leading missionary societies, have joined the Committee for the Relief of the Famine in China.

REV. G. C. GRUBB

Rev. G. C. Grubb has conducted a week's special mission services at Manorhamilton, Ireland. The addresses of Mr. Grubb were most solemn and searching, and were greatly blessed to many.

THE RELATION OF THE INTELLECT TO THE PERCEPTION OF GREAT MORAL AND SPIRITUAL TRUTHS.

A thought well worth thinking out, is the fact that the greater part of the Barons who signed the requisition for "Magna Charta," on the foundation of which half the constitutional governments of the world to-day are built, could not sign their own names, but were obliged to put a big cross like the most illiterate person of the present day. The simple strong foundation principles of truth and justice were clearly grasped, and definitely held by these "unlearned" men, thus proving that the perception of these principles does not, in any way, depend upon what is commonly called "secular education."

When Christ taught in the temple, the Jews in amazement said, "How knoweth this man letters, having never learned?" or as the original Greek is "How knoweth this man learning, having never learned?" They could not understand how it was possible that anyone could talk so fluently about spiritual things as Christ did, without having had the university and theological training of their scribes and priests. The reason why Christ came to the earth in this way, in the form of one who was utterly untaught and unlearned as far as "secular" education is concerned, was to show that the knowledge of God and the things of His kingdom, does not depend in the slightest upon the education of the intellect. When a man receives Christ into his heart, whatever intellectual powers he may have are immensely strengthened and expanded; but, apart from conversion, the highest intellectual capacity is unable to grasp the simplest of spiritual truths. Christ, who knew everything of the science of spiritual life, most emphatically said, "Verily, verily I say unto thee, Except a man be born again, he *cannot see* the kingdom of God." Those who, in defiance of this, go on attempting to "see" the kingdom of God through their intellect, will be forever blind, and those who teach others so are "blind leaders of the blind." The human intellect is one of the good gifts of God, to be used for His glory, by every redeemed child of His, but it cannot do that which the Creator never intended it should do. All who have been born into the kingdom of God, by faith in Jesus Christ, can say, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. "*But God hath revealed them unto us by His Spirit.*"

MARK GUY PEARSE tells of an incident which occurred in connection with a sermon of his on Christ's invitation to the weary and heavy laden.

I had finished my sermon, when a good man came to me and said: "I wish I had known what you were going to preach about. I could have told you something."

"Well, my friend," I said, "it is very good of you. May I not have it still?"

"Do you know why His yoke is light, sir? If not, I think I can tell you."

Well, because the good Lord helps us to carry it, I suppose."

"No sir," he explained, shaking his head; "I think I know better than that. You see, when I was a boy at home, I used to drive the oxen in my father's yoke. And the yoke was never made to balance, sir, as you said." (I had referred to the Greek word. But how much better it was to know the real thing).

He went on triumphantly: Father's yokes were always made heavier one side than the other. Then, you see, we would put a weak bullock in along side of a strong bullock, and the light end would come on the weak bullock, because the stronger one had the heavy part of it on his shoulder."

Then his face lit up as he said: That is why the yoke is easy and the burden is light; because the Lord's yoke is made after the same pattern, and the heavy end is upon His shoulder."

So shall ye find rest to your soul.

—Mr. Hammond has been holding united services in Saginaw City. The Spirit of God has been working among the young and old. Only those who work in the inquiry-meetings can fully realise this. One evening about one hundred spoke in a "praise meeting." Many teachers testified that nearly all in their classes had professed conversion; and parents told how they had seen a great change in their children.

PASSENGERS ARRIVED.

Per P. & O. Str. *Ganges* Feb. 25th.

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From Brindisi—Mr D Fraser Mr and Mrs F W Stevens Mrs Oddie Mr C Thomson Mr J Sime Mr E F Nicholson Mr E C Cox Mr and Mrs Cowley Mr Cosmo Allen Ven Archdeacon Tube Mr Irvine 8 Missionaries Dr A S Ferguson Mr Castelli Mrs and Miss Castelli Mr W V Woods Mr W Kustig and Mr C Roy.

PASSENGERS SAILED.

Per P. & O. Str. *Assam.* March 1st.

For London—Mr H T W Place Mrs deCourcy Hamilton Mr W Trick Mr Golding Mr J Crowley Mr W Shute Mr C Wales Mr W H Hart Mr G Benson Mr R E Tinman Mr W H Bowhay Mr Schalloy Mr Rushby Mr Trevelyan Col Hon and Mrs Talbot Mr H W Lewis Mr R Loveday and Mr W M Clark.

For Brindist—Col B Smith Capt and Mrs Bird Mr Monk and Mr St Clair Grant.

For Marseilles—Mr and Mrs Tweedie Hon Mr Justice O'Kinealy Mr F Peterson Mr K H Stephen Mr Ash Col Conway-Gordon Capt B Lee-Warner Mr C Bunbury and Mrs Reid.

For Aden—Mr H O'Connor.

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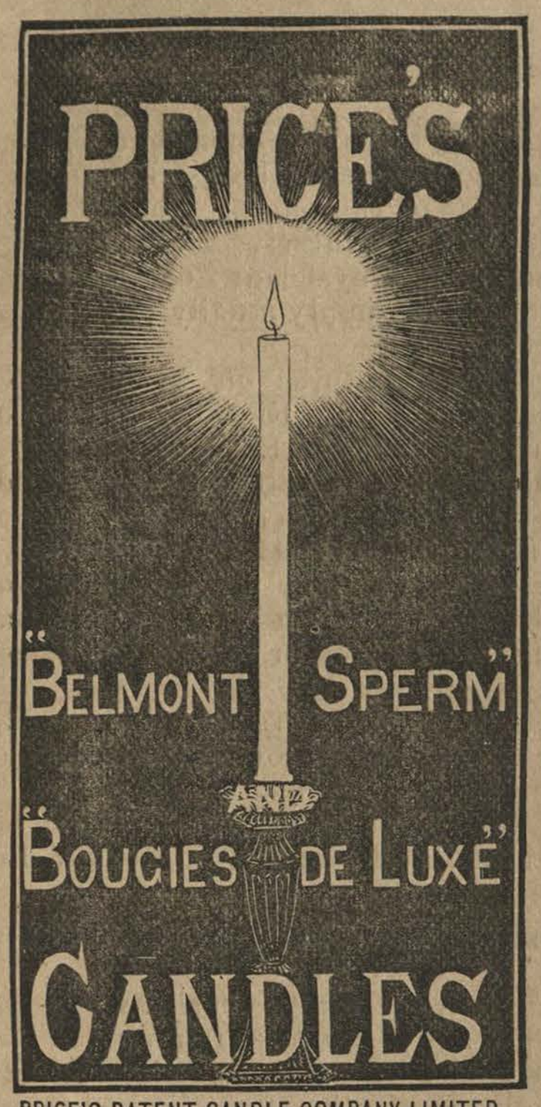

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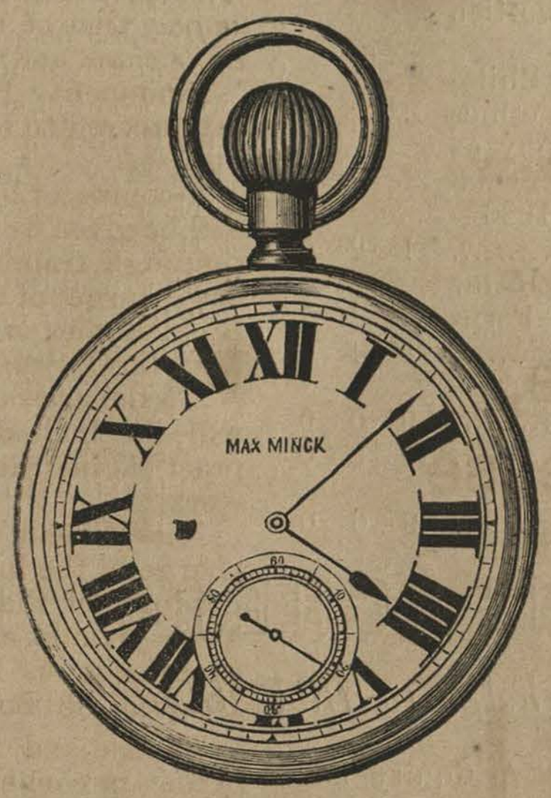

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